1: Hollis G-5 (ca. 1894-1904) 1905
FL12 Masai FL12

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539*

No. 8. Anake sado ŋgutunyi nemebaiki
Enigma. Why she-is-long your-mother and-she-reaches-not
e-nyawa e-'n-gerr ?
the-udder of-the-sheep ?

Reply. Eng-oitoi.
The-road.

What does your mother resemble ? She is long, and yet she does not reach up to a sheep's udder. The road.

No. 9. Ashōmo enda-tim, nashitu
Enigma. I-went that-wood, and-I-draw-forth (*or* unasheath)
'Ngusidin are.
the-sticks two.

Reply. Il-mao.
The-twins.

I went to bed and brought forth two sticks. What were they ? Twins.

No. 10. Eiduraki, neiŋgwari
Enigma. It-has-been-moved, and-it-is-left-thither
en-dap e-ŋgutunyi e-igh-a.
the-palm-of-the-hand of-your-mother it-has-been-hung-up.

Reply. Ol-arau
The-piece-of-hide-used-for-sweeping.

We have moved our kraal and your mother has left behind her the palm of her hand which has been hung up in the hut. What is it ?
The broom.

[The piece of hide which is used for sweeping away the dust and dirt is of so little value that when the inhabitants quit their kraal and move to a new grazing ground it is probably left suspended from the wall of the hut.] [356]

No. 11. Eiduraki, neiŋgwari
Enigma. It-has-been-moved, and-it-is-left-thither
e-sumbai e-minyi te-'nitgani.
the-dressed-skin of-your-father in-the-deserted-kraal.

Reply. Ol-chiia.
The-dunghill.

We have moved our kraal, and your father has left behind him his garment. Where has he left it ? On the dunghill.

[A man would not leave his dressed skin behind him unless it were worthless, and it is obvious, therefore, that it has been thrown away.]

12: Fox G-5 (1925-1930) 1930 FL12 Masai FL12
Kenya

are ready for one night's occupation. Text-fig. 3 shows its ground plan. It takes two to three hours to build. If it is to be occupied for some time the walls and roof are strengthened and the hides are gradually replaced by cow-dung plastered on a backing of *Leleshwa* leaves or other suitable vegetable material. The whole, including the calf pen, is enclosed and roofed with cow-dung plaster. A small hole (*E-Iseye*) is usually made at the top of the wall above the fire-wood store to let out some of the smoke. The beds (*En-Dabask* or *E-Rust*) are made of hides put on top of poles placed close together and raised about a foot from the ground. Text-fig. 4 shows the ground plan of a finished hut.

Grass tufts on the floor are just left to dry up and get trampled out of existence. Repairs are done by the women of the house, and consist in filling up cracks with wet cow-dung. Fleas, bugs and rats are uncommon in Masai huts. Dried puff-balls and dry cow-dung are sometimes burnt as an insectifuge. The young people are not infested with body lice; but these abound on the aged, taking refuge in bead necklaces and other ornaments.

When the people move on the village is usually left to fall into ruins, but it may be reoccupied later if desired, and if it has not yet fallen beyond repair.

[P. 466 is blank]

/37 cont./

415 The household equipment is quite paltry. Except for two or
• [356] three earthen pots there is found first of all a number of gourd
bottles (Fig. 9) of various sizes: for milking, the ol ɔ̀dì, el odíos
for storing milk, the ol buguri, el bugurta and the larger e mala,
'malasin; for making butter, the en diagologol; and for honey
beer, the e' milorokoro. Some have a bulging, others a slender
[531] bottle shape. They often have sewed on them longitudinal strips
[237] of neat's leather, which are trimmed with cowrie shells (2)

2. The shell of the porcelain snail, Cypraea moneta, which even today takes the place of money in many parts of interior Africa: on the Nianza /Nyanza/, for example, 1000 cowries have the value of two rupies, two pesas (at an exchange rate of 1.40 marks) = 2.84 marks.

(os tigirai, es tigira). To make these vessels one puts the ripened
415 and externally hardened bottle gourds, the only plant that the Masai
322 grow near their kraals, and, to be sure, on piles of goat and sheep
dung, either in water or to dry on the hut roof until /38/ their
contents soften, and then removes these by poking and twirling
with a brush made out of a neat's tail (ol kidongol). Later, the
[237] cleaning is done after daily use through rinsing with cattle urine.
As the reason for this peculiar "cleaning" the women whose duty
this work is say that the vessels rinsed with water soon become
foul-smelling and the milk stored in them does not thicken as
evenly as with the use of urine, but rather deposits a layer of
water. Since, with use, the gourd bottles soon take on a sourish,
disgusting odor, they are often perfumed, and, to be sure, through
fumigation with twigs of the ol orien acacia, through which the
milk too is given a taste pleasant to the Masai. /Figs. 10 and
11 appear here./

415 The Masai buy wooden bowls (ol gíná, ɔ̀ gíraa) (Fig. 12),
[434] out of which one eats, from sedentary tribes, while they them-
selves make the finery pots (ol ɔ̀ɔ̀r, es ɔ̀ɔ̀rí) (Fig. 13). [illegible]
[239] of the two openings of a wooden tube approximately a foot long

[Warrior Kraal]

/83 cont./

XI.

000 Warrior kraal. -- Its inhabitants. -- Work. -- Foods of the warriors. -- Forest meals. -- Organization: the speaker, his badge and tasks; leaders: benefactors. -- Dueling. -- Daily life. -- Mealtimes. -- Dance and song. -- War permission for it, preparation, forest meal, marching off, march, camp, surgeon, spies. -- Formation of the war march for the attack. -- Battle. -- Booty. -- Captives. -- Distribution of the booty. -- Return of the warriors. -- Defense procedures. -- Attack on caravans. -- Concluding peace. -- March performance. -- Retirement from the warrior standing.

62 70 [361] [634] In each district one usually finds only one warrior kraal, which quarters all the warriors of this area. It lies in the spot from which the district can best be protected from enemy attacks. The warrior kraal (ol manjata or manjata) is not externally differentiated from other kraals by anything. It is inhabited by 50 to 100 warriors, sometimes almost double that number of young girls, the mothers and several younger brothers /6/ of the warriors. In every hut there is a [342] [513] [423] large sleeping place for a warrior, and usually, at the other end of the hut, a small one for one of the mothers. The huts of those who are staying abroad for the time being are common property, and anyone who wants one takes it as quarters for the night by sticking his spear in the ground in front of it toward sundown. The others then often sleep three or four in a hut as do the mothers.

62 70 462 [351] [356] The kraal is laid out by the old women, they build and maintain huts and thorn fence. Together with the girls they milk the cattle, clean the kraal every day: that they spread the cow dung, while the former sweep up and carry out the goat dung, fetch water, and keep the huts clean.